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The Spirit of Missions;

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THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VI.

JUNE, 1841.

No. 6.

CORRESPONDENCE.

—
DOMESTIC.

—
MICHIGAN.

FROM THE REV. CHARLES B. STOUT, MISSIONARY AT CLINTON.

Clinton, March 25, 1841.

Since the first of January, eleven Sundays have been passed in this parish, on which occasions I have given two full services. One Sunday was divided between Tecumseh and Adrian in exchange. The Church was opened on Ash Wednesday, and I have, thus far, kept up a course of Lent lectures every Wednesday evening, which by divine permission will be continued. During the quarter, I have baptized two children, and admitted two new communicants to the Lord's Supper. On the 12th of January, the Bishop visited us, preached and confirmed four. There will be two or three others added to the communion at Easter; and should the Bishop visit us again soon, as he contemplates, there will be some others confirmed. The Lord continues to bless my unworthy labors, and this gives me encouragement. But for this, I should be disheartened, for my lot has been a trying one.

Our state is truly more depressed than ever, and the parishes feel the corresponding influence; and yet, after all, we seem to be prospering in spiritual things. What is duty? Certainly to "go ahead" if possible.

FROM THE REV. C. FOX, LATE MISSIONARY AT JACKSON.

Jackson, March 22, 1841.

Since my last report, my church has been open for service every Sunday twice. On Ash Wednesday we had two services. During Lent, service has been held every Wednesday and Friday evening. The services at the Prison have likewise been

regularly continued. I have, besides my duties here by myself, exchanged with my brother clergymen, and officiated three times at Albion, once at Cook's Prairie, once at Marshall, twice at Munroe, once at Detroit, twice at Tecumseh, and once at Adrian.

FROM THE REV. J. A. WILSON, MISSIONARY AT PONTIAC.

Pontiac, March 23, 1841.

Since my last report, I have baptized one infant, and added one person to the communion here, and one at Waterford; and organized a parish at that place. It disturbs me a good deal that circumstances keep back the completion of our house of worship. I labor under great disadvantages while this is the case. The place we worship in is altogether inconvenient, and many who would come to Church have no disposition, and some no ability to attend in such a place.

FROM THE REV. DARIUS BARKER, MISSIONARY AT JONESVILLE.

Jonesville, March 31, 1841.

Since my last quarterly report, the prospects of this station have very much brightened. The demand for my services in this place are so great, that with the consent of our Bishop I confine my Sunday labors to Jonesville, and of course have withdrawn them from Homer. I still continue to care for that place, and preach there occasionally.

Besides my labors here, I have officiated four Sundays in Homer, one in Jackson, in exchange with the Rev. Mr. Fox, and two in Albion. I have also lectured in Clarindon twice, and twice in Litchfield. I have baptized one child. Our congregation continues on the increase, and many are disposed to inquire the way to Zion, having their faces thitherward.

There has been a general attention to the subject of religion throughout this country; and in our own place, our congregation has shared largely in it.

I look forward with pleasing anticipations when, through grace, the Church will be well established in this place.

FROM THE REV. W. N. LYSTER, MISSIONARY IN LENAWE AND WASHINGTON COUNTIES.

Springville, April 1, 1841.

Since my last report, I have, at Tecumseh, baptized three infants and one adult, and officiated fourteen times; at Adrian, baptized six adults, added eight communicants, and officiated seven times; at Springville, officiated twice; at the Junction, twice; at Manchester, twice; at Jackson, three times, and at Clinton, twice.

A lay reader (Doctor G., so long known to the Church) has officiated at St. Peter's, Tecumseh, during my absence, with much acceptance, and, I trust, profit, in the morning and afternoon.

There has been at Tecumseh, Adrian, Springfield and the Junction, a good and gradual increase, and, especially in the two former places, a pervading seriousness, which we have good reason to hope will result in many conversions. Some members have been already added to the Church in Adrian—a number more are expected at Easter, both there and at Tecumseh. A convenient house of worship, 45 feet by 30, on a valuable lot in Adrian, has been purchased, and will soon be suitably altered and ready for consecration. The sewing society has revived there, (as has also that at Tecumseh,) and is proceeding with an unwonted degree of spirit and success.

When I now look upon my field of labors, it is with feelings of devout joy, the grateful feelings of a husbandman, who—having “sown his seed in the morning, and in the evening withheld not his hand;” having “waited” in faith and hope, and had “long patience” in labor and prayer—begins at length to rejoicingly witness the fall of a genial rain, to feel that the frosts of a moral winter have at last relaxed their hold, and that heaven’s most precious fruits must soon be his!

FROM THE REV. M. HOYT, MISSIONARY AT GRAND RAPIDS.

Grand Rapids, April 4, 1841.

I have officiated regularly twice on each Lord’s day at the Rapids, with one exception. During the season of Lent, the church has been open for divine worship on Wednesday and Friday evening each week. The congregations, considering the inclemency of the weather and the badness of the roads, have been large, and I am happy in being able to say that there are some who have come to the determination to consecrate themselves to the service of God, and are now rejoicing in the hope of sins forgiven. The Spirit of God is, I trust, moving on the minds of others, and I fondly hope and earnestly pray that they may submit themselves to God, and find peace in believing. We are anxiously waiting a visitation from the Bishop, at which time our Church will be consecrated, and a number present themselves for confirmation. I have officiated in Ionia seven times, in Lyons once, and in Portland twice. It is my design to include these three places in my missionary tour, Lyons is eight miles above Ionia; there are no Episcopal families residing there, but it is a flourishing village, and a church can eventually be established. Portland is ten miles above Lyons. There is in this place but one Episcopalian who is a communicant. This is now a small village but rapidly improving.

All that a clergyman can do in these western wilds, is to go forward in the faithful discharge of duty, preach Christ and him crucified, and leave the result in the hands of God. This I endeavor to do, and if I am not successful in establishing churches in each of these villages, I trust I shall do away prejudices, and prepare the way for a missionary at some future time.

INDIANA.

FROM THE REV. S. W. MANNEY, MISSIONARY AT LAPORTE.

Laporte, March 24, 1841.

Divine service has been regularly performed, and I have endeavored to preach the word of God in sincerity, and with fidelity. May the Lord bless it with the increase of love, faith and repentance.

It gives us pain to learn that but a small, if any, accession to our strength can be expected, that no young men, with vigorous constitutions and disciplined minds, whose hearts by the influence of the Holy Ghost beat high with the love of God, can be found to come to this western land and fight the good fight of faith, and gain immortal honors to the Church. May the wants of the west, and the necessity of the Church, induce some few to break up their old connexions and associations, and preach, in this beautiful land, the everlasting gospel of a risen and glorified Redeemer.

Besides my regular and ordinary services on Sunday, I have a Bible class of young persons, numbering fifteen, which meets at my house, and from which I hope will proceed the best results to their spiritual character.

Families, 12; communicants, 17; Sunday school teachers, 7, scholars, 30; members of Bible class, 15; contribution for Domestic Missions, \$2,45.

FROM THE REV. B. B. KILLIKELLY, D. D., MISSIONARY AT VINCENNES.

Baltimore, Md., April 1, 1841.

The time has arrived when, if ever, we must make an effort to build a church. Hitherto the Lord hath helped us, and we will not despair. Indiana is stretching out her hands to those of our congregations who are able to afford help. When the Church sent forth her missionary Bishops, and missionaries to occupy the waste places of our extensive western country, it was expected that a call for aid in the erection of churches would sooner or later be made. This call has been made, and it should afford great joy to all who are attached to our branch of Christ's Church, that the divine blessing has thus far attended the efforts put forth. May the call be re-echoed throughout the land, until every portion of our Zion shall have been thoroughly aroused to the necessity of building churches in the West and Southwest, as bulwarks against popery and conservators of pure and undefiled religion. The missionary left his station at the earnest request of his vestry, and with the sanction of the Bishop, on the 3d inst., to ask the assistance needed in building a church. If he cannot obtain it here, he must seek it abroad; he is ready now, on his part, to encounter any difficulty, to make any personal sacrifice, so that his holy work goes on, and souls are sanctified and saved.

Families, 20; baptism, 1 infant; communicants, added, 4; present number, 25; Sunday school teachers, 8; pupils, 84,

FROM THE REV. GEORGE FISKE, MISSIONARY AT RICHMOND.

Richmond, April 1, 1841.

During my past quarter I have been able to fulfil all my regular appointments; I have visited and officiated twice in the country—have lectured to the colored congregation steadily once in three weeks on a week day evening, and have officiated for the same steadily once in four weeks on Sunday evening.

We have had some few families join our little congregation, from which we hope for accessiou to the Church. We have made our contracts for enclosing the church edifice, hoping to be able to hold services in it next winter.

FROM THE REV. J. B. BRITTON, MISSIONARY AT NEW-ALBANY.

New-Albany, April 1, 1841.

Since my last report I have performed my duties without any intermission. In this matter I have probably been more highly favored than most western, nay, than eastern clergymen, having been prevented from the performance of Sunday duties not more than six Sundays in the four years of my ministry. During the quarter, at the particular request of old friends, I visited Indianapolis, and officiated four times, and administered the Lord's supper to the most of the communicants of the parish, and several of other denominations. It was a pleasant time, and I hope a profitable one for all. I grieve to think that they are without the ministratiou of the gospel. During this journey I officiated at Bloomington, Leesville, and Salem.

We have just had the painful satisfaction of parting with a valued young communicant, going to Kemper College to prepare for Orders. I have also under my eye another promising youth whom I hope to have enter the ministry.

The condition of the Church, on the whole, except the debt, is encouraging; but the leading persons of this place generally have fallen in with the other denominations before our time, and we are weak. I have officiated in Louisville and Jeffersonville during the quarter, accompanying the Bishop to the latter place. I have had frequent services during Lent, thinly attended indeed, but hope, during passion week, to get my people awakened to join with me in earnestly seeking the Lord. We purpose services every day.

Baptized, 1 adult, 2 children; confirmed, 10; new communicants, 7; removed, 1, a valued member, superintendent of the Sunday school.

ILLINOIS.

FROM THE REV. S. CHASE, MISSIONARY AT ROBIN'S NEST.

Robin's Nest, March 29, 1841.

I have great cause of thankfulness in the measure of health and strength vouchsafed to me, while others of my fellow missionaries in the west have suffered from intermitting fevers. I have, for the past six months, suffered no intermission of duty

from ill health. Since my last report I have officiated regularly each alternate Sunday in Peoria; the other half of the time has been divided between Jones' Prairie, Charleston, and Jubilee College; at all of which places the congregations are quite respectable in number. Most of them join in the responses, and not a few seem to pray with the spirit and understanding also. Frequent testimonies are borne to the beauty and excellency of our liturgy, in the fact that many who have been instructed from infancy to regard the prayer book as a vain form, and its use as a superstition, on becoming acquainted with it, express their surprise at its contents—they find it to be the long sought medium through which they may utter their confessions, prayers and praises.

At Peoria the services have been well attended; the number varying from 80 to 125, some 40 or 50 using the prayer book.

IOWA.

FROM THE REV. J. BATCHELDER, MISSIONARY AT BURLINGTON.

Burlington, April 3, 1841.

During the last quarter I have continued to officiate regularly, and the attendance has been better than during the two preceding quarters, though I know of nothing of special interest among the people. Worldliness is more particularly an obstacle in the way of the influence of the Gospel here in the west than in any other part of the country.

It is too generally the case, that those who remove to the west, do so, determined to become rich, let what may become of the interest of the future. This remark applies as well to professed Christians as to other men. Often have I seen men, who, on their first arrival in the west, were abundantly zealous in religion, in the short space of six months become as deeply engrossed in worldly affairs, and as much regardless of religious subjects, as any others. Worse than this, I have known communicants, on their removal, relinquish their profession, and labor to have it believed that they never made any pretension to religious seriousness. These are sad facts, when viewed in their relation to missionary efforts, or when viewed in any other relation.

It may be proper to mention, that the effort which has been made in this place, during the past year, to form a Unitarian society, principally from those people who have been in the habit of attending the worship of the Church, and which has in various ways cost me much trouble, has recently entirely failed; and most of the persons, drawn away by that project, have returned to the Church.

MISSOURI.

FROM THE REV. T. E. PAINE, MISSIONARY AT PALMYRA.

Palmyra, March 20, 1841.

Since my last report I have confined my services altogether

to this place, finding that during the winter there is little good to be done by officiating in the country, owing to the state of the roads, and accommodations in our new counties. Our communicants are also widely scattered north and south, and this is the most centered point for their convenience. We have two services each Sunday, and during Lent a third on Wednesday evening, which I propose to continue permanently.

Our congregations are attentive, and appear interested, and are interesting from the large proportion of young persons. I have, during the winter, visited every Episcopal family in the vicinity, and find more communicants than I anticipated. As the weather becomes pleasant, the most remote will be able to attend our services here. There is a prospect of our members being increased by immigration in the spring; and I trust that there will be additions from without. I regret that it so happens that several of our most efficient members will be absent during the summer. It was thought inexpedient to commence a Sunday school before the opening of spring. Our ladies have just commenced a society for raising funds for charitable purposes, which promises usefulness. Seven infants have been baptized since my last report, and one person added to the communion.

FROM THE REV. ISAAC SMITH, MISSIONARY AT ST. CHARLES.

St. Charles, March 30, 1841.

Besides the usual services of the Church, I have administered the Holy Communion once since my last report, and have baptized two infants.

The congregation seems to be increasing in numbers, and I hope in true piety.

Since the commencement of Lent, besides a weekly lecture, I have conducted the services of the Church at 6 o'clock on Friday morning, and I hope with good effect.

The congregation hope to erect a small church this summer, and they trust that friends in the east will favor us with their much needed aid. A lot has been purchased and two hundred dollars paid towards it.

KENTUCKY.

FROM THE REV. N. N. COWGILL, MISSIONARY IN MEADE CO., &c.

Louisville, March 29, 1841.

Just out of my sick bed, where I have been for several days suffering intensely from a severe intermittent, I seat myself to make out my quarterly report.

I have had a pretty hard time of it this winter in fulfilling my appointments—travelling through all kinds of roads and weather—not unfrequently riding 15 or 20 miles through the most piercing rain and snow storms—besides being prevented from even making a start several times, not being able to endure so much exposure.

Yet I would not complain, for my Divine Lord and Master, who has honored me with his work, led a life of suffering, and may he grant that his servant may endure hardship as a good soldier of Christ.

Once in four weeks I visit my three lower stations, officiating twice at Elizabethtown, once in Breckenridge, and twice in Brandenburg each time. I generally make some visits among the people, when down, distributing tracts and prayer books, conversing with them on religious subjects, urging upon them the necessity of personal religion, if ever they hope to attain into eternal life—and I trust my labors have not been in vain.

That I am further from my station than is to be desired I well know; but it is the best I can do at present. I undertook it at the earnest solicitation of the members of the Church in that region. "Beyond their highest joy, they prized her heavenly ways," and had no other hope of rejoicing in "her sweet communion, solemn vows, her hymns of love and praise."

There are several Episcopal families living about 60 miles below this place, who are exceedingly anxious for me to visit them. I promised to do so in February last, but was not able to accomplish it. I however promise myself the pleasure of dispensing the Word of Life to those scattered sheep some time during the coming quarter.

FROM THE REV. M. F. MAURY, MISSIONARY AT DANVILLE.

Danville, March 31, 1841.

Owing to the inclemency of the weather, during the past winter, my labors have been confined to Danville alone, where I have officiated regularly, with the exception of two Sundays, when I was called away on business of importance about one hundred miles distant. No material change has taken place in the parish, although the state of affairs is evidently improving, as our congregations have been larger than usual, and the hearers apparently more attentive and devout. Indeed, I have labored with a more cheerful heart of late; and I begin to entertain the hope that some "seed has fallen in good ground, and that it will spring up in due time, and bear fruit to the glory of God." I have attended regularly to the Sunday school, every Sunday evening, which numbers from 40 to 50 children: thus my time has been profitably filled up, although the sphere of my operations has been more circumscribed than I could wish. One infant has been baptized in the parish, and four individuals added to the communion. A subscription paper was circulated last Sunday among the children of the Sunday school, for the purpose of adding to the library, and I believe from seven to ten dollars will be raised. I have held one service in a private house in the neighborhood, for the benefit of a sick communicant, when the Holy Sacrament of the Lord's Supper was administered.

TENNESSEE.

FROM THE REV. E. REED, MISSIONARY AT RANDOLPH.

Randolph, April 1, 1841.

My last report for the quarter will again be brief. By God's blessing my health is now restored, and I have been enabled to resume my usual duties. I have necessarily been absent three Sundays, since the first of January; on one of which I assisted the Rev. Mr. Foster, of Holly Springs, Miss.; on another, the Rev. Mr. Litton, of Lagrange, in this state, and on the third, the Rev. Dr. Weller, of Vicksburg, Miss. I have baptized one white and three colored infants. I hope very soon, perhaps on Sunday next, to resume the services for the negroes on Sunday evening. They are at present without any religious instructions except such as they may receive at home, and have great need to be taught. I have again commenced meeting the Ladies' Bible Class, and have also formed one of gentlemen. The sewing society, which had been long extinct, has also revived.

FROM THE REV. P. W. ALSTON, MISSIONARY AT MEMPHIS.

Memphis, April 1, 1841.

The chief external obstacle to the continued progress of the Church at this place, is the smallness and inconvenience of the house of worship, where not more than two hundred persons can obtain seats. Could this impediment be removed,—of which little hope is yet allowed, owing to the crippled means of the congregation,—I should consider the Church here as firmly and permanently established, and beyond the reach of injurious contingencies to which young congregations are ordinarily liable. The prejudices which were at first arrayed against us, have been disarmed by the strict observance, and open (but not pugnacious) exposition of the principles to which they attach.

The services have been two on Sunday, and one on the holy days of the Church. When no holy day of ecclesiastical appointment occurs in the week, we assemble for worship on Wednesday evenings. The week day services, except on the principal holy days, are without a sermon. The Holy Communion has been administered monthly since my ordination to the Priesthood.

At the close of this year, with the continued favor of Providence, we shall be able to stand alone; and it shall be my care that the Church in ceasing to be a consumer, may become a contributor of missionary means.

Baptized, 4 adults; communicants, added, 11, present number, 41; Sunday school, teachers, 6, scholars, 30.

GEORGIA.

FROM THE REV. E. B. KELLOGG, LATE MISSIONARY AT CLARKSVILLE.

Augusta, March 25, 1841.

Fearing lest I should not be able to reach home by the first of April, I take the liberty of sending my report from this place.

I have now been absent from my station three Sundays, being unexpectedly detained for ten days on my return by the destruction of bridges in the late freshet.

I have been unable to get any thing of consequence done towards completing our church since my last report. The existing difficulty here, in addition to the circumstance that this is at present only a summer parish, and likely to continue such for years to come, has led me to desire a different field of labor.

I have accordingly accepted the charge of the Church in Grahamville, in South Carolina. In resigning the station at Clarks-ville, which I here do, I cannot forbear to express my grateful acknowledgment to the Committee, that they have not failed to sustain and cheer me in the midst of my labors, though little fruit has appeared to encourage them, and many things seemed adverse. The seed has been sown in tears, and may it spring up to enlarge the future harvest of him who shall succeed me. This may reasonably be expected, when there is a fold prepared for the flock, and perhaps not before.

FLORIDA.

FROM THE REV. D. BROWN, MISSIONARY AT JACKSONVILLE.

Jacksonville, March 22, 1841.

Since my last report, I have officiated here as my still impaired health has permitted. The first Sunday in January I was absent at Pilatka, where I had been invited; but a violent relapse of my disease, precluded all possibility of exertion in the blessed cause of the Church in that place. By God's blessing, my health seems now restored, and I am happy in the hope that the prospects of the Church are again brightening.

We are in want of fifty prayer books, but have not the means of purchasing them.

FROM THE REV. A. E. FORD, MISSIONARY AT KEY WEST.

Key West, April 17, 1841.

We have at length, by the blessing of God, completed our church here, where one was so much needed. It is 36 feet by 40, has 36 pews, besides a gallery at one end, and, if every seat is occupied, will hold two hundred and fifty persons. The pews have all been sold, except four, which are reserved as free seats. I am sorry to say that this number is not sufficient to accommodate all those families and individuals who might be induced to attend public worship. The smallness of our church is matter of more regret, inasmuch as it is the only place of worship on the Key. It is, however, our misfortune rather than our fault; our means not allowing us to undertake a larger building. We owe upon it a debt of \$200 or \$300, and have yet to furnish it with almost every thing but a bell. I officiate here once every Sunday morning, and hold a Sunday school in the afternoon. I have also a weekly lecture on Thursday evening.

ALABAMA.

FROM THE REV. J. J. SCOTT, MISSIONARY AT LIVINGSTON,

Livingston, March 23, 1841.

When I entered upon my missionary labors at Livingston, the field was new and entirely uncultivated, and, so far, my work has been to prepare the soil for a future harvest, to be reaped by worthier and stronger hands than mine. I have proceeded cautiously in laying a foundation for the Church, which I trust in God may be matured and completed. When the counteracting influence has been strong, this is a result which, however ardently desired and longed for, I have once and again thought could not be achieved in a short time. I would not complain, but merely state that it is difficult, for one who has no practiced knowledge of missionary labors in the southwest, to conceive of the numerous inconveniences and disappointments to which a clergyman is daily and constantly subjected. However, we are commanded not to faint or be weary in well doing; and therefore I am encouraged to hope and trust, and toil yet longer in the good cause, leaving the result to God.

FROM THE REV. JAMES YOUNG, MISSIONARY AT FLORENCE.

Florence, March 29, 1841.

Our small but attentive congregations are gradually increasing in number. I hold services alternately in this town and Tusculumbia—officiating twice each Sunday, when health and weather permit; except on communion days, when I preach by appointment, at a school house five miles from town.

The prospects of the Church here, I think, are decidedly improving. We are in the want of almost all things; indeed, having no church in Tusculumbia, and nothing but the unfinished shell of a church in Florence, very open and uncomfortable during the winter, I am only surprised that the people, in any considerable number, attended our services at all during the past inclement season. But, notwithstanding all these disadvantages, I can discover that the members of the Church are encouraged, and beginning again to exhibit their zeal for Zion's prosperity. We will make an effort to finish the church in Florence, and I hope before the end of the year to get one under way in Tusculumbia.

FROM THE REV. L. B. WRIGHT, MISSIONARY AT SELMA.

Selma, March 29, 1841.

I am happy to say that we are still progressing in the completion of our church, and, I hope, are gaining a stronger hold upon the people. Service has been regularly performed here twice each Sunday, except the morning service of the first Sunday of every month, when I have officiated in Cahawba, and the fourth Sunday in Lent, when I was absent in Mobile, for the purpose of obtaining assistance to free us from debt. I then received about \$525 for this purpose from the merchants; and

furniture for the church from some young men, and from the vestry of Christ Church.

We have five communicants, and about an equal number of families attending upon our service regularly.

Out of twelve communicants which have been added to our little band, ten have removed.

FROM THE REV. T. A. COOK, MISSIONARY AT LAFAYETTE.

Lafayette, April 1, 1841.

After my return from South Carolina, in December last, whither I went to solicit aid in the erection of a church, I was so discouraged not only on account of the failure of my expedition, but the removal of some of my congregation, and one of my most zealous vestrymen, that I almost determined to leave the station. My eyes were also very much inflamed. But I resolved to make one more vigorous effort, even if I should lose my sight; and I now trust the Lord is beginning to look more favorably upon us. Since I have commenced delivering a course of Lectures on the Discipline and Doctrine of the Church, the congregations have been steadily increasing; and last Sunday morning and afternoon we had the largest congregations that have ever assembled in our present place of worship. I have officiated once for a respectable congregation in the Court House at Dadeville. The responses were made by seven or eight gentlemen, in a clear, distinct manner. I disposed of the only prayer book in my possession at the time, and could with ease have disposed of many more. It has not yet been in my power to comply with their urgent request, "to give them another sermon," but I hope to do so as soon as circumstances will permit.

FROM THE REV. J. E. SAWYER, MISSIONARY AT GREENSBORO'.

Greensboro', April 13, 1841.

We shall not obtain possession of the church before the last of the month. And yet we have much cause for gratitude that we have been enabled to make the progress that has been achieved in the face of many obstacles, by a congregation, small, and previously not well cemented. May the great Head of the Church continue to extend his fostering care, and spiritual blessing.

By the liberality of a communicant we have been enabled to purchase an organ, which has arrived, and will be put up next week. I have been absent from my parish for some weeks past on a visit to Mobile—where I met Bishop Polk and others of the clergy, and aided in the services at the consecration of Christ Church in that city.

In taking a retrospect of the past, I cannot but think that God's favor has rested upon the Church here. Much has been done; but much still remains to be accomplished. May the Lord impart strength and grace for the work.

MISSISSIPPI.

FROM THE REV. C. A. FOSTER, MISSIONARY AT HOLLY SPRINGS.

Holly Springs, April 1, 1841.

Notwithstanding the unfavorable condition of pecuniary matters, in faith I made an effort to build a house to the name of the Lord—an effort, that has been most signally blessed. This parish, untrammelled with debt, has now a house of worship. In expectation of an organ, I have added a gallery to the building, paying for the work with my horse. The organ is to be paid for by the proceeds of sacred concerts.

This station, situated as it is in a healthy portion in the state of Mississippi, is one of importance for planting the Church. It requires, however, a skillful and judicious hand to hold and direct its management, and therefore it is that when I cast my eye over the field apportioned to my labor, when I survey the sterility of its productions after the tillage of two years by me, I tremble with a sense of fearful responsibility. But I came to this vineyard in faith, and it may be, that the Lord withholds “the increase” for the trial of that faith. I do not feel discouraged, comforting myself with the consoling assurance of His promise, “as thy day is, so shall thy strength be.”

My connection with St. Andrews, Salem, ceased about June last. I have recently been requested by the vestry, to supply them with service once a month alternately, with the Rev. S. G. Litton, of Lagrange, and have assented.

I have a Bible class at my residence once a week, in which much interest is taken. May the Lord graft his word into the hearts of this people.

Families at Holly Springs, 21 ; baptized, 1 adult ; communicants, 17 ; Sunday school, teachers, 3, scholars, 12.

FROM THE REV. A. MATTHEWS, MISSIONARY AT HERNANDO.

Hernando, April 1, 1841.

I am sorry to say that the friends of the Church have not carried out that zeal with which they started. The few friends who organized the parish are scattered wide apart, too much so to be regular in their attendance, over such bad roads as we have, as yet, in this country. As also they are laboring under great pecuniary embarrassments at present, we are therefore compelled to relinquish our hopes of building a church for some time. No provision has yet been made for the support of the minister.

We at present occupy a school-room three Sundays in a month.

For the want of a house we can call our own, we have not, as yet, had a Sunday school. Our services are sometimes well attended.

As soon as the road from this place to Commerce, (a new town on the Mississippi river,) is fit for travelling, I expect to visit that point. The distance is twenty-three miles, twelve of which is through the Mississippi Swamp. Since my entrance

on the station, I have administered the Holy Communion five times. In the whole, I trust favorable impressions have been made; and by patience, self-denial and perseverance, Zion will one day rear its head, even in this new and unpromising place, above all its difficulties.

FROM THE REV. G. R. PINCHING, MISSIONARY AT PRESTON.

Charleston, April 3, 1841.

I regret to have to report, that our services at this station, during the last quarter, have been very much interrupted by the severity of the rains, which have swept off all our bridges, and almost cut off all communication. Out of the place of my residence, I have officiated but three times during the last three months. It is with sincere pleasure that I am now looking forward to the opportunity which our approaching convention will afford me, of again meeting some brother clergymen, after being so long deprived of that delightful privilege.

ARKANSAS.

FROM THE REV. W. SCULL, MISSIONARY AT FAYETTEVILLE.

Fayetteville, March 1, 1841.

Bishop Polk was with us in January, and seemed quite delighted with the prospects of the Church. The rite of confirmation was administered to eight persons; these constitute the communicants of the Church in this place. I met the Bishop at Van Buren, where services were performed for two successive days.

I have heard also of a few families, at a distance of twelve or fifteen miles from our village, who have been brought up in the Church, and who are decidedly attached to her worship.

I have a young man of considerable promise with me, who will seek to prepare for the ministry. He was one of the number confirmed.

I have been in this parish since November; and, during this time, have baptized three children and one adult. Families, 13; communicants, 9.

FROM THE REV. W. MITCHELL, MISSIONARY AT PINE BLUFF.

Pine Bluff, March 25, 1841.

On the 14th of February, at the request of our much beloved Bishop Polk, we organized a parish by the name of St. John's Church. Twelve vestrymen were elected; and, at the same time, four persons were appointed to receive subscriptions and donations for the erection of an Episcopal church. A small Sunday School is commenced with a flattering prospect of permanent usefulness. A number of children unite in the services of the Church. I have usually catechized a class every Sunday afternoon, when other services were held. Your kind donation of prayer books were one year on the way, lacking two days.— Before they came to hand, I had obtained a supply from Little

Rock. I have interested the children by loaning them the small books every Sunday, and giving them the tracts. May it be bread cast upon the water to be found after many days! We look chiefly to the rising generation for the materials of the Church, which we hope will be established in this place.

FROM THE REV. W. H. C. YEAGER, MISSIONARY AT LITTLE ROCK.

Little Rock, April 1, 1841.

Our services are better attended this quarter than during the last year. When the weather is favorable, the Presbyterian Church, in which I officiate, is generally well filled; and there is an increasing interest in the services among the dissenting denominations. The prayer books, sent by the Female Prayer Book Society of Philadelphia, have been of great use to me in my ministerial labors. We have not commenced to build. The pressure of the times, which since January last has been felt in this place, has somewhat discouraged us—yet there is a determination to build as soon as possible. Families, 23; communicants, 1 added, present number, 9.

FOREIGN.

CONSTANTINOPLE.

JOURNAL OF THE REV. MR. SOUTHGATE. [*Continued from page 80.*]

Constantinople, Sept. 27, 1840.—English Chapel, &c. In my view, one of the most important changes in Constantinople, since my departure in August, 1838, is the erection or rather completion of an English chapel in Pera. The building was commenced several years ago, but the work was soon suspended on account of certain embarrassments which arose with regard to the means of completing it, and was not again resumed till within the last two years. The chapel was first opened for divine service on Christmas, 1838, but, no Bishop having been in the city since its completion, it has never been consecrated. It stands in Pera, close upon the site of the old English palace, which was destroyed in the great conflagration about ten years ago. The chapel appertains to the British government, and the officiating minister is the chaplain of the embassy, the Rev. Dr. Bennett. There is a service every Sunday morning, and also on the principal festivals and fast days of the Church. The congregation consists chiefly of English residents and occasional visitors, but very few of the English residing in the city are regular attendants.

I have been led to speak of the chapel to-day, from the circumstance of the Holy Communion having been administered this morning for the first time since my arrival. About twenty communicants received the Sacrament. When I read my former experience, I feel that we cannot be too thankful for this inestimable privilege. During the interval of nearly three years that I was absent from the United States, I had but one opportu-

nity of receiving the Sacrament of the Communion—a deprivation which proved a sorer trial than all the physical hardships and sufferings of my work. Being almost constantly in motion, I was unable to form such a connexion with the native clergy as to enable me to receive the Sacrament at their hands; and being myself in the lowest order of the ministry, I could not consecrate the emblems for my own reception. Now,—thanks be to God for his unspeakable gift!—I am permitted to bow before his altar with those who love his name, and to partake of that divine sustenance which is the life and strength of the soul. That I may never again be deprived of it, even in my journeys, where, indeed, the want of the most common privileges of a Christian in a Christian land, render it especially needful, I have provided myself with a communion service, of a miniature size, which I mean to make the constant companion of my travels, and which I have solemnly consecrated to this use forever.

Note, Dec. 1. In the English chapel, services are now held in the afternoon as well as in the morning. There is also a service every Sunday morning, conducted by the missionaries of the American Board, at the house of Mr. Goodell. I know not that there is any other protestant service in Pera.

The Roman Catholics have three churches in this quarter, the Armenians one, the Greeks one, and the Armenian Catholics one. The Roman Catholics have, also, three churches in Galata, the quarter lying between Pera and the Golden Horn, and one small church at Bayukderck, on the Bosphorus. The Armenian Catholics, besides the church in Pera, have one in Galata, another at Orta Keni, on the Bosphorus, and a fourth at Samatich, an Armenian quarter of Constantinople Proper, or Stamboul. I have omitted to mention, among the Protestant services, one in Galata, conducted by the Rev. Mr. Farman, a clergyman of the Church of England, and missionary to the Jews in this city. This is in German and intended solely for the German residents. The Roman Catholic population are chiefly Italians, and a good part of them are natives of the country; there is also a considerable number of French. The Armenian Catholics occasionally frequent the Latin Churches; as do also the Greek Catholics, who are few in number and have no church of their own. So far as I am informed with regard to them, they are emigrants from the Greek islands of the Archipelago. You are already aware that the terms, Armenian Catholics and Greek Catholics, denote those among the Armenians and Greeks who are adherents of the Pope.

Oct. 26—Visit of Rev. Mr. Tomlinson, &c. Several events which have occurred during the last month are of too interesting and important a nature to be left unrecorded.

First of all, we have been favored with a visit from the Rev. Mr. Tomlinson, Secretary of the Society for Promoting Christian Knowledge. I have already informed you of his intention of visiting these parts, and you will doubtless be interested in hear-

ing something of the results of his mission. I suppose that Mr. Hill will give you some information respecting his visit to Athens. We first learned his arrival in the Levant, from the Athenian newspapers, from which it would seem that his movements there created considerable sensation. His interviews with the Bishop in Athens seem to have been employed in explaining the character of the English Church, and its position with reference to the Churches of the East. The Bishops were made particularly to understand that the English Church was not to be classed either with Lutherans or Calvinists, that it had no missionaries in the East, and that it was not responsible for the acts of the few who belong to its own clergy, as they were not sent by the Church nor acting with its authority. The principal proposal which he made to the Bishops, was for the publication of the Greek Fathers in the original. I have heard nothing of the proposal which he mentioned to me in London, of preparing a translation of the O. T. into dead Greek, from the Septuagint.

From Athens Mr. T. came to Constantinople, and while here called once upon the Greek Patriarch, to whom he presented letters from the Archbishop of Canterbury and the Bishop of London, written in ancient Greek. Several accounts of his visit have been published in the Greek papers. He explained to the Patriarch the institution of the English Church, and the relation in which it stands to the Eastern Churches. He dwelt much upon the conservative and Catholic character of the former, and its friendly disposition towards the mother Church of the East. He made the same proposal with regard to the publication of the Greek Fathers, which he had made in Athens, and entered into such explanations as seemed necessary to remove the misapprehensions but too commonly prevailing here respecting the state of Western Christianity.

Mr. T. left in the last French steamer on his return to England. I rejoice that he has been here, and I cannot but hope that his visit will prove the first step towards a deeper interest and a more decided action on the part of the English Church.— Let us hope also that such measures may lead to more frequent and friendly correspondence with the Eastern Churches, and at length, in God's good time, to a primitive and Catholic union of the broken and divided body of Christ.

Before Mr. Tomlinson left the city, we were made happy by the arrival of Mr. Rassam from Mossoul, accompanied by Dr. Ainsworth, who has been his companion in the geographical and religious researches in Mesopotamia, of which you have often heard. You will be glad to hear what has greatly rejoiced our own hearts, that they have made a visit to the Nestorian Patriarch in the mountains of Kurdistan, and have met with a most cordial reception. They speak in the highest terms of the Christians in those mountains, and of their determined opposition to Popery. I cherish the hope that the Church of England will have an efficient mission established among the Nestorians

as early as our own among the Jacobites, and how powerfully the two may co-operate for the preservation and redemption of the Mesopotamian Churches you can easily conceive.

Chaldean Patriarch, &c. The following facts respecting Mesopotamia will be new to you. The old Chaldean Patriarch, who was at Bagdad while I was there, is dead, and his place is occupied, not by the regular successor, but by another who receives his appointment from Rome. You are aware that in the Chaldean Church, the Patriarchate has long been hereditary, descending from uncle to nephew, the Patriarchs themselves being without children, not being allowed to marry. On the death of the late Patriarch this long established custom was broken up, although there was a regular successor claiming the office. Instead of his being allowed quietly to enter it, a legate was sent from Rome with instructions to confer the dignity upon another individual, a Chaldean by birth and Archbishop of Salmas in Persia, but educated at Rome, and thoroughly instructed in the theology of the Latin Church. He was in Bagdad at the time of my visit to the city, waiting for the death of the Patriarch that he might take his place. This at least was the current report at the time, and the event confirms it. The legate of the Pope proceeded to Bagdad, and accompanied the Archbishop to Mossoul. An assembly of the Metropolitans having been convened, the legate announced to them the decision of the Pope, by which the Archbishop of Salmas was made Patriarch of the Chaldean Church. Leaving then his seat, he went and rendered obeisance to the Patriarch, and the Metropolitans followed his example. Thus the work was done. The nephew of the late Patriarch claimed his office in vain, and the new incumbent entered upon its duties without opposition. The act must be considered as a lawful one in that it was done with the sanction of the Metropolitans, but the agency of the Pope in the matter is in direct violation of the pledge with which the first offers of a union were made to the Chaldean Church a century ago. The promise then was that nothing in the established rights and usages of the Church should be interfered with; but this is only one out of numerous instances in which that promise has been forgotten.

The Patriarch of the Jacobites, when he returned from his visit to Constantinople in 1838, carried with him a Firman, requiring that the walls which had been erected in the Syrian churches of Mossoul should be taken down, and the entire churches restored to the Jacobites. The order was carried into execution, and the strife, which had been somewhat appeased by the former Firman granting their erection, returned in full violence. The poor Jacobites, relieved from the terror which the first Firman had created, assumed a bolder stand, while the seducers, alarmed at the change in the aspect of affairs, began in their turn to tremble. Mutian Isai, the Syrian Catholic Archbishop of Mossoul, who was my host while in Mossoul, had been the principal agent in procuring the erection of the walls

in the first instance. He now undertook a second journey to Constantinople for the purpose of procuring their re-erection, and, by the aid of the French Ambassador, succeeded in obtaining a new Firman similar to the first. The consequence is, that the walls have been built up again, and the contentions between the Jacobites and the Schismatics have become more deadly than ever. A few of the latter have returned to their Church, and Mutian Isai is greatly weighed down and discouraged by the difficulties which surround him. Considerable disaffection has prevailed among the seceders, and he has found himself the object of opposition and abuse from his own party. The disaffection seemed to have arisen from some ecclesiastical impost made upon the Schismatics, which they were unwilling to sustain. On the other hand, a wealthy Armenian, of Mossoul, has established a school among the Jacobites, and it has been provided, in part, with books in Arabic from the church missionary press at Malta. In a word, the state of things seems unusually favorable, and I hope that the crisis is past.

In connection with these remarks upon the Mesopotamian Mission, let me invite the attention of the Committee to a single suggestion. I have already alluded to the union existing between the Jacobite and Armenian Churches. I think that union may be made of great advantage in our new mission. The countries of the Jacobites and Armenians border upon each other. The population of the former on the Tigris, and of the latter in the northern parts of Kurdistan, approach within fifty miles of each other. The interval is the mountainous region of Kurdistan, but, from such information as I have already gathered, I have no doubt that it is a region which may be traversed with safety, and I am disposed to believe it will be found that the two populations spoken of, actually meet and commingle in this interval of fifty miles. My present intention is to set the matter at rest by going over the ground myself, pursuing the same route which I did formerly as far as Moush or Bitlis, and then striking across the country towards Mardin. At Mardin and Diabekir there is a considerable Armenian population, which increases as you go north towards Torat, or south towards the frontier between Syria and Turkey. I see not why this whole population may not be embraced within the scope of our mission. The fact that we have been the first to explore the region of which Moush, Bitlis and Vanare are the centres, is enough to form a claim upon our charity, and the promising character of the Armenians in that quarter, is an encouragement which we ought to feel. The unity of the two Churches affords another facility, as it shows that the extension may be attempted without endangering the singleness of our work. After having gone over the route proposed, I shall of course, if the Lord will, report farther, but I think it best to improve this early opportunity of suggesting the matter to the Committee and the Church.

The missionary motive. Mr. S., alluding to an inference drawn from his public statements, implying a disposition to advance peculiar views of Church polity, remarks :

A missionary is entitled to the same freedom of opinion with any other man, upon such subjects as those to which I have just alluded. But he ought not to forget that, as a missionary of the Church, he has nothing to do with parties. The Church itself being the Missionary Society under which he acts, he is a representative of the whole Church, and not of any part or division thereof, and he would be justly liable to the charge of faithlessness to the Church, if he suffered any inferior motive to guide his labors. The more simply he looks to the great interests of his work, the more completely will he fulfil his duty to the Church. It was for Christ's kingdom, and the good of souls, that he left all ; it was for this that the Church sent him forth. Shall he leave this pure and lofty ground and mingle the mighty motives of his cause with projects of low and earthly ambition ? Or even if he feels that the views he entertains on inferior points, whereon men are allowed to differ, are those upon which the highest prosperity of the Church is based, and which, if universally practised upon, would bring the highest honor and glory to the Redeemer, it is not as a partizan of these views, but as a servant of Christ, that he is to carry them out, and embody them in his own labors of love. If he knows the excellency of his calling, if his heart is warm with celestial love, he will not readily abandon the elevated and independent position of a simple regard to the divine glory.

It is one of the highest consolations of the missionary work, and one of its purest blessings, that its end and aim are in the common estimation of all men, singly, purely and exclusively religious. It is by universal consent removed from the foggy lowlands of theological controversy. It does not belong to a party, or a section of the Church, but to the Church in its unity. Therefore it is that the Church has adopted it. She regards it as representing that in which she is one. Were it not so, she could not have made it her own. Its position favors, and even, in part, creates this peculiarity in its character. It lives and acts in a distant land, out of sight and sound of all that can disturb peace and unity at home. The missionary is thrown exclusively upon great Christian principles for the impulses of his activity and the end of his labors. He does not feel, or he feels but feebly, the modifying influence of varying opinions and subordinate phases of thought which prevail at home, and almost necessarily affect the mind and practice of every man. His own judgment may have been formed upon one or another standard, but he stands in this unrivalled position, that he is at liberty to act out the views which his judgment has formed with a single reference to the divine glory.

Every where, indeed, at home as well as abroad, in the private study and the public life of the parish priest, as well as in

the humble labors of the foreign missionary, the same complete subjugation of all to Christ, may be, and ought to be accomplished. I only say that the task is more difficult in the one case than in the other. In the one case circumstances favor it, in the other they oppose it; in the one it almost requires an effort to avoid it, in the other it demands great watchfulness and spirituality of mind to attain it.

I have said that this peculiarity of the missionary work is its blessing. It is, indeed, its exceeding great reward. He only can know whom experience has taught, how refreshing and delightful it is to find one's self in a position where he can devote his undivided energies to the glory of his Redeemer in the salvation of souls. It is sweet to feel that one has discovered a retreat where the ill wind of rancor and animosity does not blow; that he is placed as nearly as the human state will permit, beyond the temptation and danger of exercising feelings destructive to charity, and consequently ruinous to spirituality and peace of mind. It is here, if any where, that his heart swells with the purest emotions of undissembled love; that he embraces, in the wide expanse of his unobstructed affections, the universal brotherhood of Christ. It is here, if ever, that he learns what it is to be a member of the Church Catholic, and to appreciate, if he is capable of appreciating, the inestimable value of the Communion of Saints. He wishes, if in any situation he would wish, that he may be simply instrumental of the Redeemer's glory. Never is it probable that his eye will be so single, his motives so pure, and his aims so elevated, as in this holy work. If he cherishes the true spirit of his enterprise he will never be on earth so highly blessed. He is the representative of Catholic Christianity. Whatever forms the union between all the members of the Church of Christ, is intended to be embodied, expressed and conveyed in his work. Whatever constitutes the differences which separate them more or less from each other, is excluded from the work by its own peculiar nature. It is designed now, as when it was first instituted by Christ, to extend and discriminate only that which is the universal heritage of the Church, and has been so from the beginning—its doctrines, its ministry, and its treasure of early accumulated riches, not the shadows of individual opinions, whose differences do not make men more or less members of that Church, nor any of those sectional views, which, though they may disturb the peace of the Church, can never be made the criterion of Catholicity.

Can any human mind conceive the blessedness of such a work? Can any one wish to mar its exquisite beauty, and bring it down from its heavenly height to mingle in the jar and discord of party strife? Not at least, I would fain hope, not at least one who has tasted its blessedness, and has numbered among the sweetest hours of his life those days and years which he has devoted to its interests. God forbid that any of us, who are but

too highly honored in bearing a part in its glorious accomplishment, should raise such a sacrilegious hand against its life. Let others, if they can or will, strive to make it the watchword of party, but let us, at least, who bear its banners, be permitted to abide by its true principles. Let us be ranked under no other name than that of the Church which we serve on earth, and the Master which we serve in heaven. Nothing can be more inconsistent with the real nature of the missionary work, more contradictory to the leading principles of our missionary constitution, by which the Church makes her every member an agent in the same, than to endeavor to impress upon it, or upon any part of it, the stamp of party. For myself, and for my mission, so far as my own agency is concerned, I repudiate my connection and influence of this kind with horror and disgust. May I never be left to tempt the Lord, my God, by bringing into this holy cause motives so corrupt and earthly. All that is most pure, most sacred, and most lovely, is associated in my thoughts with the work of extending the Gospel and the Church through the world. May no Christian hand, at least, be raised to degrade its heavenly character! May it be, as at first it was, and as our Church still designs to be, a retreat sacred for ever from the intrusion of earthly passions, and the strivings of sectional or individual ambition! May it be an arena of peace and love, where the Church shall gather her undivided strength for the great contest against the powers of darkness, and from which shall go forth the messengers of charity and good will to her forlorn and oppressed sisters of other lands!

[To be continued.]

TEXAS.

From the Rev. Benj. Eaton, Galveston, 14th April, 1841. This day completes a three months' residence in Texas, during which, as respects personal comfort, I have suffered much. My health, however, has been, labor and privation considered, as good as could be expected; and I have now, thanks be to God, who ordereth all things for the best, the great satisfaction of perceiving that, if proper exertion be promptly made, the Church of Christ can be readily established in this portion of the young republic. The people here are remarkable for general intelligence, and the clergyman of the Episcopal Church has but few prejudices on their part to contend with. Their inclination to advance the sacred cause is strong, but the means of doing so, to any considerable extent, are not at present in their possession. They depend much on the benevolence of friends in the States, in which I hope they will not be disappointed, as I am convinced that prompt and liberal assistance will be productive of most beneficial and lasting effects. Since my arrival in the country I have officiated thirteen times at Houston and twenty-two at Galveston. I administered the Holy Communion on the Sunday before Easter, at the former place, to eight persons, one of whom joined the Communion on the occasion; and on Easter day, at

this place, eleven knelt around the table of the Lord, one of them for the first time. I have baptized one infant, and attended one funeral. The congregations have been, amount of population considered, always large. Here, the number of those who are desirous of attending divine service, has so rapidly increased that the court-house, which we have used for worship, is not large enough to accommodate the people. Indeed, I understand that nearly a hundred persons were unable to gain admission last Sunday night. We want a church edifice very much, and must make great effort to have one erected before long, or many advantages will be lost. The Presbyterians, aided by collections and subscriptions in the States, are putting up a large building. The Methodists, Baptists, and Roman Catholics, assisted in the same way, intend to build, as I understand, this year. The members of the vestry have passed resolutions requesting me to visit the States in the summer for the purpose of making collections, &c. Three lots in an eligible situation for a church have been secured, and a subscription has been commenced among the citizens, which, notwithstanding the pressure, so great is the interest now felt, amounts already to about one thousand dollars. The contemplated building will cost about \$4,000. Some think, if more funds could be possibly raised, we ought to have a larger church than \$4,000 will complete; as this is, and must continue to be, the principal city in the republic, where a larger congregation may be expected than elsewhere. I have already found, that by dividing my attention between this and Houston, I could not accomplish much at either place. Besides, too much time was comparatively lost in travelling from one to the other. I shall for the future principally devote my exertions to Galveston, and pay Houston an occasional visit, as circumstances permit.

You are perhaps aware, before this, that Colonel Gray has departed this life. I fear the people will not be able to continue lay reading at Houston. A young clergyman of talent, perseverance, patience, and willing to endure privations, would be a great acquisition to the place, and could easily collect a congregation. Indeed such a person is much needed. I could not, however, advise a married man from the north to risk the health of a family in such a sickly location. The Presbyterians have a church nearly completed there, and other denominations speak of building soon. I have been waited on by respectable gentlemen from Nacogdoches and St. Augustine, who invited me to their respective towns, and assured me that without difficulty I could organize a church in each place. Of course I have not had time to comply with their wishes. The communication between this and Matagorda is very irregular and tedious. I would have paid Mr. Ives a visit before this in order to consult with him, but I deem it prudent to be absent from my post here as little as possible. The friends and members of the Church, both here and at Houston, are desirous that, on conditions, a bishop, or bishops, should be consecrated for Texas.

MISCELLANEOUS.

NEW-ZEALAND. *Rapid extension of the Gospel.* We now proceed to offer some further proofs of the extensive diffusion of a spirit of inquiry among the natives. The effects already produced are, a great wish to read and write, and to possess books; an earnest desire to have Christian instruction; a readiness to adopt and maintain the external forms of worship; and the abandonment, to a considerable extent, of their heathen customs and superstitions. The Rev. Messrs. Henry and William Williams, and R. Taylor, and Messrs. Clarke and Ashwell, have made long journeys through the southern part of the Northern Island. They hardly visited a single tribe, among some of the people of which these visible results had not been produced; and their accounts have been remarkably confirmed by letters from many of the settlers, who, during the last eighteen months, have reached New-Zealand.

At this place, Rotongia, there is a great number of inquiring natives, and the cry for books is indeed earnest. A native said to me: "One thing only do I desire, it is not a blanket; it is not any thing that will pass away; but this, this is my great desire—the Word of God." I replied: "I have disposed of all my Testaments at the different villages; but if you will accompany me to Waikato, and wait till the ship comes, you shall have one." "O yes! that I will," was the reply. He accordingly left his tribe, his friends, and his home, to accompany me a distance of 250 miles, to procure a Bible. He is now staying with me, and has become a candidate for Baptism. The word of God is not lightly esteemed in New-Zealand. (Nov. 6.) We reached Motutere, where I found a large party of natives from Wanganui, one of the most southernmost parts of the Northern Island, and five days' journey from Taupo, to which place they had travelled to procure books. I was the first missionary whom they had seen; yet the Gospel had found its way to that distant place. I gave them all my remaining prayer books and tracts, and one prayer book with catechisms appended to it, which was indeed a great treasure to them: the joy with which they received it was truly gratifying, and caused me to forget all the dangers and fatigues of this long journey.

In every place we found some portion of the scriptures, the liturgy and hymns, with a number of natives, of every tribe, who could read and write. The rocks, the trees, and the houses, on which the names of the natives are inscribed, are witnesses to the progress which they are making in writing, and will doubtless outlive this and other generations. In travelling along the sandy beach the young folks continually tried to arrest our attention by running before us, and with a stick, and sometimes with the finger, inscribing their names, and whole sentences, upon the sand. Many an old warrior came forward and begged a book, saying that he had long fought his enemies with musket

and ball, but now he would only fight with his book—that should be his only weapon of defence. *March 29, 1839.* Good Friday. It was an interesting sight to see the natives of the Pa nearest the station wading and swimming through the shallow sea which separated them from us; they certainly were not altogether like doves flying to the windows, but like ducks swimming to their places of rest: the sea, dotted with a hundred or two of them, presented a singular appearance; and the reflection that these poor heathen were coming to be fed with the bread of life, led to the prayer that some, at least, of the good seed might fall upon good ground, and so not be lost.

April 7. We had prayer with the natives at sunrise, about 200 being present: a hoe being beaten answered as a bell. All seemed to take the deepest interest in the service, making the responses, and singing in tolerable time. The greatest attention was paid to Mr. Williams' discourse. This appeared very remarkable; as I learned that it was only three months before that a teacher had been placed among them. It is perfectly astonishing to witness the eagerness of all to be taught the Christian faith. Surely a great work is going on in this land, which all the power of the devil, even by means of his popish emissaries, cannot arrest. We had three public services, each of which was well attended.

April 8. Waiapu is a beautiful valley, above two miles wide, and thirty in length; a rapid though a shallow river runs through it to the sea, taking its rise from Hiki's Range, a lofty mountain. This is the longest and most fertile tract of level land I have yet seen. I forgot to mention, that the great desire of the people to gain a knowledge of the Christian religion, causes both young and old, male and female, to attend school. Our teacher is regarded with such respect, that he certainly appears to have far more authority than any chief; and, in fact, to be the chief himself, though but a redeemed slave. He has married his master's daughter, which sufficiently manifests the esteem in which the converts are held. I counted 93 old and young men at the school: they were all ranged in a square while being taught the rudiments of the Christian faith. There were also nearly 70 women under the instruction of the catechist's wife, and 38 boys and girls. We may, without exaggeration, be said to have hundreds who are acquainted with the glad tidings of the Gospel, and can read themselves, who have only had their fellow countrymen for instructors.

Nov. 7. During the day, we visited the chiefs at their own houses; conversed with them on their present hopeful condition; encouraged them to attend the means of grace. Upon intimating our hope that soon they might have a regular settled missionary among them, one poor old man called out, in their emphatic language, "Make haste, my sun is fast going down!"

Accompanying, I send you an account of Edward Ngataru. Four days ago I consigned his remains to the tomb, with many

prayers. that, as he may be considered an evidence of the sovereign grace of God, so may he be the first droppings of a mighty shower yet to be poured down on this people.

[TO BE CONTINUED.]

PROCEEDINGS.

DOMESTIC.

May 3, 1841.—Stated Meeting.—The Rt. Rev. Dr. Otey favored the Committee with his attendance, and took the chair.

The resignation of the Rev. Chas. Fox, and also of the Rev. S. R. Crane, as missionaries in Michigan, was accepted.

The Rev. John Burke was appointed a missionary, and recognized as the missionary at Natchitoches, La.; and the Rev. W. C. Crane was also appointed a missionary, and recognized as the missionary at Woodville, Miss.

Bishop Otey informed the Committee that he substituted Franklin, Tenn., for Athens, Tenn., as a missionary station.

May 17.—Stated Meeting.—The Rev. Mr. Jones was called to the chair.

The Rev. H. Caswall was appointed a missionary, and recognized as the missionary in the vicinity of Kemper College, Mo.

The Rev. F. H. L. Laird was also appointed a missionary within Bishop Kemper's jurisdiction.

The Rev. A. F. Dobb was appointed a missionary, and recognized as the missionary at Frankfort, Ky.; and the Rev. W. P. Saunders was appointed a missionary, and recognized as the missionary at Franklin, Tenn.

FOREIGN.

May 4, 1841.—Stated Meeting. }
May 15, 1841.—Special Meeting. } The Rt. Rev. Chairman present, May 4th.

The Committee passed resolutions approving the removal of the Rev. Dr. Boone from Batavia to Macao, in the vicinity of which place it is now proposed that the operations of the mission shall be hereafter conducted.

Miss Mary E. Spencer, for some time past employed in teaching the Infant School class at the Crete Mission School, and now a communicant of the Church, was appointed a Teacher from January, 1841.

INTELLIGENCE.

SPIRIT OF MISSIONS.—Our subscribers are very respectfully reminded that, according to the terms of our publication, their

subscription for the year ending December, 1841, is due at this time. As it is not contemplated to make any farther advances from the missionary funds towards the support of the paper, prompt attention to payments on the part of our subscribers is of *the very first importance*. Those who receive the paper by mail, will find bills at their respective post-offices, and post-masters will cheerfully mail the amount due to the publishers, free of postage.

MISSIONARY NOTICES, (DOMESTIC.)—The Rev. Charles Fox has resigned his appointment as a missionary in Michigan, and taken charge of a parish in a neighboring state.

The Rev. John Burke has been appointed missionary at Natchitoches, Louisiana; the Rev. W. C. Crane, missionary to Woodville, Mississippi; the Rev. H. Caswall, missionary to the neighborhood of Kemper College, Missouri; the Rev. A. F. Dobb, missionary to Frankfort, Kentucky; the Rev. F. H. L. Laird, missionary to Buffalo Knob, Missouri; and the Rev. W. P. Saunders, missionary to Franklin, Tennessee.

All these gentlemen are already at their stations, or on their way thither, except the Rev. Mr. Caswall, who expects to make a short visit to his relatives and friends in England before entering on his missionary duties; which will be discharged in connexion with those of Professor of Theology at Kemper College, an office to which he has been appointed by the proper authority.

Franklin, Tennessee, has been recognized as a station, instead of Athens in that state.

BISHOP KEMPER.—We learn that since returning to his mission, Bishop Kemper has made a visitation of a part of Missouri, lying along the Missouri river. He was expected at Indianapolis, Indiana, on the 28th ult., to preside over the convention of that young and flourishing diocese.

BISHOP POLK.—Letters from Bishop Polk, inform us of his safe return, early last month, from his long visitation of Arkansas, Alabama, Louisiana, and the Indian Territory.

WANT OF MISSIONARIES.—Bishop Polk is very desirous of securing the services of a number of missionaries for Arkansas and

other parts of the south-west. The field is one in which the faithful and devoted servant of Christ in the ministry, will in time reap a rich harvest.

CHINA.—The Rev. Dr. Boone writes from Macao on January 22, of his intention of returning to Batavia in February, for the purpose of removing the effects of the Mission to the former place, and of endeavoring to obtain from the parents, consent to remove also the most promising of the Chinese boys latterly under the care of the Mission at Batavia.

W. AFRICA.—Reports from the Mission have been received to January 22, 1841. The health of the missionaries is stated to be good, and the affairs of the Mission gradually improving. Dr. Savage was at that date still detained on the leeward coast.

AT A MISSIONARY MEETING, at Alexandria, D. C., during the Virginia Convention, notice was unexpectedly given, by Bishop Meade, that a collection would be made in the evening for Foreign Missions. The sum of \$750 00 was at that time contributed, and a strong interest manifested in this work of the Church.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th of April to 27th of May, 1841.

DIOCESE OF NEW-HAMPSHIRE.	
*Hancock Barracks, from a few ladies, - - - -	\$5 00
Hopkinton, St. Andrews Church, - - - -	16 00— 21 00
DIOCESE OF VERMONT.	
Vergennes, St. Paul's Ch., at the disposal of Bishop Otey, - - - -	30 00
Windsor, St. Paul's Church, - - - -	11 00— 41 00
DIOCESE OF MASSACHUSETTS.	
Amesbury, St. James' Church, - - - -	3 00
Boston, St. Paul's Church, - - - -	144 00
Boston, South, St. Matthew's Church, - - - -	20 00
*Salem, St. Peter's Church, - - - -	2 50
Miscellaneous, for North American Indians, - - - -	20 00—189 50
DIOCESE OF CONNECTICUT.	
Brooklyn, Trinity Church, - - - -	45 00
*Norwalk, St. Paul's Ch., - - - -	31 00
*Oxford, Christ Ch., - - - -	6 00
“ *St. Peter's Ch., - - - -	6 00
*Wilton, St. Matthew's Ch., - - - -	6 00— 94 00
DIOCESE OF NEW-YORK.	
Athens, Trinity Church, - - - -	6 00

* Received since May 15.

*Brooklyn, St. Ann's Ch., collection, \$742; for Illinois, \$20;		
proceeds of rector's Thanksgiving sermon, \$43 50, - -	810 50	
*East Chester, St. Paul's Ch., - - - - -	21 00	
Louisville, Zion Church, - - - - -	13 87	
New-York, Ascension Ch., for Evansville, Ind., \$18; *Mis-		
sionary Association, \$130, - - - - -	148 00	
" St. Lukes Ch., Young Men's Miss. Soc., for Ch.		
at Southport, Wisconsin, - - - - -	25 00	
" Zion's Church, - - - - -	1 00	
Peekskill, St. Peter's Church, - - - - -	9 59	
*Poughkeepsie, Christ Ch., - - - - -	24 80	
Plattsburgh, Trinity Church, - - - - -	6 00	
*Sing Sing, St. Paul's Ch., - - - - -	1 07	
Troy, St. Paul's Church, Easter offerings, - - - - -	249 43	
Ulster, Trinity Church, - - - - -	8 31	
Miscellaneous, from "X.," \$5; from "C.," (for Evansville),		
\$5; Family mite Box, \$3 44; *from "G.," 5, - - - - -	18 44—1343 01	
DIOCESE OF NEW-JERSEY.		
Hope, St. Luke's Church, - - - - -	2 00	
Newark, Trinity Church, (*from J. W. H., \$16 67,) - - - - -	20 67— 22 67	
DIOCESE OF PENNSYLVANIA.		
Berks Co., St. Gabriel's Ch., for Ch. at Jefferson city, Mo.,	6 00	
Harrisburgh, St. Stephen's Church, - - - - -	2 00	
Norristown, St. John's Church, - - - - -	13 50	
Philadelphia, Grace Church, one half of fourth instalment of		
pledge of \$5000, - - - - -	625 00	
" *St. Peter's Ch., - - - - -	25 00	
" Trinity Church, - - - - -	110 00	
Pottstown, Christ Ch., for Ch. at Jefferson city, Mo., - - - - -	14 00	
Reading, Christ Church, for Ch. at Jefferson city, Mo., - - - - -	25 00	
Whitemarsh, St. Thomas Church, Easter offerings, - - - - -	14 50	
Wilksbarre, St. Stephen's Church, - - - - -	8 69	
Miscellaneous, - - - - -	15 00—\$58 69	
DIOCESE OF MARYLAND.		
Baltimore, St. Paul's Church, for Ch. at Ann Arbor, Mich., -	30 00	
Princess Ann, - - - - -	25 00— 55 00	
DIOCESE OF VIRGINIA.		
*Albemarle Co., Charlottesville, Christ Ch., - - - - -	25 00	
Amelia Co., Grub Hill Church, Raleigh Parish, - - - - -	7 00	
Berkley Co., St. John's Church, Narbonne Parish, - - - - -	1 00	
Caroline Co., St. Margaret Parish, - - - - -	5 00	
" *Port Royal, St. Peter's Ch., } - - - - -		
" *St. Mary's Parish, Grace Ch., } - - - - -	19 00	
*Clark Co., Milwood, Christ Ch., - - - - -	19 00	
*Culpepper Co., St. Stephen's Ch., - - - - -	2 50	
*Cumberland Co., Littleton Parish, - - - - -	14 00	
Clark Co., Berryville, ——— Church, - - - - -	5 00	
*Essex Co., St. Ann's and South Farnham Parishes, - - - - -	35 50	
Fairfax Co., Alexandria, St. Paul's Church, (for Green Bay		
Mission, \$26; Duck Creek Mission, \$1; for		
Jubilee College, \$1,) - - - - -	117 69	
*Gloucester Co., Abingdon and Ware Parishes, - - - - -	33 50	
*Halifax Co., St. Mark's Parish, (for Springfield, Ill., \$1; for		
Indian children, 25 cents,) - - - - -	41 25	
*Hanover Co., St. Martin's Parish, (Missionary Society,) - - - - -	28 50	
Henrico Co., Richmond, Christ Church, - - - - -	21 25	
Isle of Wight Co., Smithfield, ——— Church, - - - - -	5 00	
*Jefferson Co., Sheperdstown, Trinity Ch., - - - - -	5 00	
Loudon Co., Aldie, ——— Ch., (for Ch. at Evansville, Ind., \$20.)	30 00	
" Leesburgh, St. James' Ch., for Ch. at Evansville, Ind.,	20 00	
*Mecklenburgh Co., St. James' Ch., - - - - -	10 00	
*Norfolk Co., Norfolk, Christ Ch., for Ch. at Evansville, Ind.,	10 00	
*Northampton Co., Eastville, Hunger's Parish, - - - - -	25 00	
*Prince William Co., St. James' and St. Paul's Chs., - - - - -	1 87	
Miscellaneous, - - - - -	2 50—484 56	

DIOCESE OF NORTH CAROLINA.	
Warrenton, Immanuel Church,	10 00
Miscellaneous,	3 00— 13 00
DIOCESE OF SOUTH CAROLINA.	
Camden, Grace Church, additional offering,	20 00
Charleston, St. Philip's Church, (for Tenn., \$100,) (*\$125,)	325 00
" St. Andrew's Church,	15 00
" Monthly Miss. Lecture,	16 66
Columbia, Trinity Church, offerings,	90 00
Greenville, Christ Church,	25 00
Prince William Parish, Mrs. C. M. Haywood, \$20; Mrs. M. Haywood, \$30,	50 00—541 66
DIOCESE OF GEORGIA.	
*Savannah, Christ Ch., Female Missionary Society,	53 00— 53 00
DIOCESE OF ALABAMA.	
*Miscellaneous, "from a daughter of the Church" for Ala.,	30 00— 30 00
DIOCESE OF FLORIDA.	
From an Officer,	10 00— 10 00
DIOCESE OF KENTUCKY.	
Smithland, Calvary Church, (a missionary station,)	3 00— 3 00
DIOCESE OF OHIO.	
Massillon, St. Timothy's Church,	10 00— 10 00
DIOCESE OF ILLINOIS.	
Collinsville, ——— Church, (a missionary station,)	3 00
Jacksonville, Trinity Church,	5 00— 8 00
DIOCESE OF LOUISIANA.	
St. Francisville, Grace Church,	125 00—125 00
WISCONSIN.	
Beloit, ——— Church, (a missionary station,)	1 81— 1 81
	\$3,904 90

Total contributions since June 15, 1841, \$26,687 96.

Total payments since same date, \$29,723 13.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from April 15th to May 27th, 1841.

MAINE.	
Gardiner, Christ Ch.,	50 00— 50 00
NEW-HAMPSHIRE.	
Claremont, Union Ch.,	2 28
Hopkinton, St. Andrew's Ch., offerings, \$16; Fem. Juv. Miss. Soc., \$8 30,	24 30— 26 58
VERMONT.	
Arlington, St. James' Ch., Easter coll., \$44 60; Africa, \$5; Greece, \$1,	50 60
Burlington, St. Paul's Ch., Easter collections,	47 14
McIndoes Falls,	5 09—102 74
MASSACHUSETTS.	
Pittsfield, St. Stephen's Ch., (half)	31 00 —31 00
RHODE ISLAND.	
Bristol, St. Michael's Ch., for education of Jno. Bristed, at C. P.	10 00 —10 00
CONNECTICUT.	
Hartford, St. John's Church, a member, \$100; a Lady, \$10,	110 00
New-Britain, St. Mark's Church, Easter offerings,	11 00
New-Haven, Trinity Church, a member,	5 00
Plymouth, St. Peter's Church,	33 30
Stratford, Christ Church—Africa,	45 00—204 30
NEW-YORK.	
Brooklyn, St. Ann's Ch., \$143; Youth's Ed. Miss. Soc. S. Sch. No. 1, for Athens, \$96 50; Miss. Soc. of S. Sch. No. 2, for education of two pupils at Cape Palmas, \$50,	*289 50
Butternuts, Amos Palmer,	10 00
Hempstead, St. George's Church, monthly offerings,	3 00
New-York, Ascension Ch., a Lady, \$50; Miss. Assoc., \$130*,	180 00
St. Stephen's Church, collection,	152 61
"X," (one half),	5 00—640 11

* Received after the 15th May.

WESTERN NEW-YORK.	
Geneva, Trinity Church, a parishioner, - - - - -	3 00
Rochester, St. Luke's Ch., *a member, for Africa, \$20, (rec. at Alexandria;) a Lady, 2d contribution for Africa, \$15 00,	35 00— 39 00
NEW-JERSEY.	
Newark, Trinity Ch., J. W. H., 13th quar. payment for Africa,	*8 33
Orange, St. Mark's Ch., a Lady, - - - - -	*2 00— 10 33
PENNSYLVANIA.	
Belfont, St. John's Church, - - - - -	10 00
Harrisburg, Wm. Griffith, Esq., \$3; "J." for For. Miss., \$10,	13 00
Norristown, St. John's Church, - - - - -	13 50
Philadelphia, Grace Ch., Assoc. for Promotion of Christianity, half of 4th instalment of pledge of \$5,000,	625 00
St. Andrew's Ch., monthly collection, Africa, \$5;	
Female Bible Class, Greece, \$38 60, - - - - -	43 60
Trinity Church, Southwark, - - - - -	100 00
Ch. of Epiphany, Africa, \$354 10; Greece, \$109 44;	
China, \$109 43, - - - - -	572 97
St. Paul's Ch., African Miss. Soc. for scholarship at Cape Palmas, - - - - -	10 00
Lewis Berkley Aldie, - - - - -	10 00
Wilkesbarre, St. Stephen's Ch., Miss'y. Meeting, collection -	9 31-1407 35
MARYLAND.	
Baltimore, Miss Eliza Murdock, \$5; Mr. James Armstrong, for Africa, \$5; "Amicus," \$25, - - - - -	35 00
Princess Ann, Wm. W. Johnson, Esq., (half,) - - - - -	25 00 —60 00
VIRGINIA.	
Alexandria, D. C., St. Paul's Ch., \$8; Texas, \$15, - - -	23 00
Christ's Ch., Mrs. Curtis and Mrs. Lee, - - - - -	*7 50
Contribution after a missionary meeting held at St. Paul's Ch. during the Virginia Conv., (a gold ring, \$3 50) - - - - -	750 00
Less pledges not yet payable, 160 00	*590 00
(Of the above, \$10 were specified for Mrs. Hill; \$5 for Greece; \$5 for Mr. Minor; \$5 for Liberia.)	
Rev. Prof. Keith's family, for a pupil at C. P.,	*20 00
Albemarle Co. Charlottesville, Christ Ch., Mr. W. H. Woodley, \$10; Mrs. Carter Gray, \$2 50; Dr. C. Minor, \$5; Mrs. Mary Gilmer, \$5; Mrs. Lucy Minor, \$2 50; Miss M. Garland, for Africa, \$6, - - - - -	*31 00
Augusta Co. Staunton, Trinity Ch., monthly collections, \$44 44; Mr. Daniel Sheffy, \$15; Mr. W. Donoghe, for Jas. and Mary Donoghe, pupils at C. P., \$30; Mrs. D.'s Missionary box for Africa, \$2 56; S. S. for Frederick Goodwin, \$15; Edw. Valentine for Edw. Valentine, \$15,	*122 00
Berkley Co., Narbonne Parish, Mrs. Conrad for Athens, \$5; Africa, \$5, - - - - -	*10 00
Brunswick Co., Brunswick, St. Andrew's Ch., Miss. E. Price, \$10; Miss E. C., \$2 50; C. A. C., \$2 50 for Africa, - - -	*15 00
Buckingham Co., Tillotson Parish, St. Peter's Ch., \$19 50; a friend of Missions, \$10 50, - - - - -	*30 00
Campbell Co., Lynchburg, St. Paul's Ch., - - - - -	*60 00
Calvert Co., Christ Ch., - - - - -	*10 00
Caroline Co., Port Royal, St. Peter's Ch., and St. Mary's Parish, Grace Ch., - - - - -	*19 00
Charles City Co., Westover Parish, - - - - -	*4 00
Clark Co., Milwood, Christ Ch., from a small number of congregation, (\$62, for Africa,) - - - - -	*109 00
Frederick Parish, Miss M. Meade, - - - - -	*10 00
Culpepper Co., St. Stephen's Ch., from a Lady, \$2 50; from a Lady for Greece, \$3, - - - - -	*5 50
Cumberland Co., Lyttleton Parish, - - - - -	*15 00
Essex Co., St. Ann's and South Farnham Parishes, - - -	*35 50

* Received after the 15th May.

Fauquier Co., Hamilton Parish, Warrenton, Robert L. Randolph, \$15; Mrs. C. Tyler, \$4; Mrs. Ann Brooke, \$3; a Lady, \$1; Rev. G. Lemmon, \$6, - - - - -	*29 00
Gloucester Co., Abingdon and Ware parishes, Mrs. Page of Shelby, \$3 25; Mrs. H. Curtis, \$2 50; Mrs. M. Tompkins, \$1 50; Miss T., \$1; Do. \$1; Mrs. Mann Page, \$1 25; Mrs. Lucy Neilson, \$1 50; for Africa, \$1; Mrs. F. F. Coke, \$2 50; Dr. Rowan, \$2 50; Mrs. John Lewis, \$2 50; A Friend, 25 cents; A Friend, \$1; Miss E. T., \$1; Miss L. C. T., for 1839 and '40, half, 75 cents; half subscription for 5 baptized colored children for 1839 and '40, and 6 do. for 1841, Africa, \$8, - - - - -	*31 50
Halifax Co., Antrim parish, Mrs. L. M. Nelson, \$1 50; C. P., \$1; Mrs. E. Bruce, \$20; Mrs. E. Grammer, \$3 50; Rev. J. Grammer, \$15, - - - - -	*41 00
Hanover Co., St. Martin's parish Missionary Society, - - - - -	*28 50
Henrico Co., Richmond, Christ Ch., communicants, \$21 25; Mrs. Coker, for Africa, \$10; Mrs. White, for Africa, \$5; Rev. Thomas Smith, Africa, \$5; Mr. R. D. Warwick, Greece, \$10; Africa, \$10; N. B. S., \$8, - - - - -	69 25
King George Co., St. Paul's parish, - - - - -	*37 00
Loudon Co., Leesburg, St. James' Ch. S. S., for education of Wm. A. Powell, at Cape Palmas, - - - - -	*10 00
Upperville, Meade parish, Mrs. Burwell, - - - - -	*5 00
Mecklenburg Co., Abbeyville, St. James' Ch., Henry E. Coleman, - - - - -	*10 00
Cumberland parish, Miss J. Patterson, \$3; Mrs. S. S. Jones, \$2 50; R. Nelson, \$5; R. B. Atkinson, \$5; R. A. Atkinson, \$5; Miss E. J. W., for Texas, \$2, - - - - -	*22 50
Norfolk Co., Norfolk, Christ Ch., \$112 20; S. S., for Thos. L. Robertson, at Africa, \$29 19; Miss L. Payne, for Athens, \$5, - - - - -	*146 39
Northampton Co., Hungar's parish, missionary offerings, - - - - -	*25 00
Prince William Co., Brentsville, Misses Sarah L. Tyler, \$2 50, and Louisa W. Tyler, \$2 50; Mrs. Ann G. Tyler, \$1; all for Africa, - - - - -	*6 00-2327 64
SOUTH-CAROLINA.	
Charleston, St. Peter's Ch., Annl. for Dr. Boone's salary, \$1000; Working Soc. of ditto, Africa, \$39, - - - - -	1039 00
St. Paul's Church, ch. offerings, \$21 75; Ladies' Sewing Society, Texas, \$20; colored members, for Greece, \$10 50, - - - - -	52 25
St. Philip's Ch., a member, \$50; Do., \$25, - - - - -	*75 00
Clarendon, St. Mark's Church, - - - - -	112 50
St. Michael's Working Society, - - - - -	20 00
Columbia, Trinity Church, offerings to 2d May, - - - - -	50 00-1348 75
GEORGIA.	
Savannah, Christ Ch., Female Miss. Soc., - - - - -	*53 00- 53 00
OHIO.	
Cincinnati, St. John's Church, two Ladies, Africa, - - - - -	10 00
Columbus, Trinity Ch., Female Missionary Society, - - - - -	100 00
Massillon, St. Timothy's Ch., offerings, - - - - -	10 00-120 00
KENTUCKY.	
Jefferson Co., Mission Station, Rev. N. N. Cowgill, - - - - -	8 31- 8 31
FLORIDA.	
An Officer of the U. S. Army, (one half), - - - - -	10 00-10 00

(Total receipts since 15th June, \$21,708 81.)

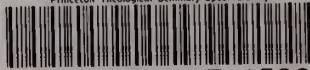
\$6,448 14

N. B. The sum of \$700 has been also received from the Am. Tract Society, to be expended as follows. In Greece, \$300. In Crete, \$200. W. Africa, \$200.

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